

England is a country that is embattled and besieged—on the verge of economic collapse. But there is an ever-growing army of people in England who are proclaiming with confidence that the Kingdom of God is being built in the earth, and that it's going to come to pass by the miraculous power of God through them. These people are Kingdom-minded. They're talking about the government of God coming to Great Britain. They're not confined to little "bless me" groups. They're thinking big; their vision is expanded; and they're ready to help Queen Elizabeth get the country out of trouble.

COMING TOGETHER IN COMMITMENT

Ruth and I went to Great Britain knowing we were going to do a lot of work. We didn't go over there thinking we were going to have a lot of "hallelujah" meetings. We really had a sense of destiny in going. I think we have had it ever since we returned from there last year.

During the first six weeks—from the first of June up until we came back to the Kansas City conference for a few days—we went to the major committed bodies all over England, meeting with local leaders on a committed and interdenominational basis. In addition, we had some general public meetings as well as some committed meetings. It was a kind of a potpourri, but basically it was for the purpose of finding out how each of the main leaders in Great Britain was getting along in his committed area and to survey the national bodies. And I'm happy to report that we found healthy pockets of spiritual power all over England.

I knew the large conference at Harrogate, which is called the Dales Bible Week, was going to be the climax to which we were moving. I kept saying to people every place we'd go, "I'm not going to tell you what we're going to do; I just want you to be ready."

An interesting thing was that I found myself constantly going back to foundation truths: Was everybody's life in order? Was the community in order? Were the leaders relating properly? These things are tremendously important. The day of the individual is over.

A Demonstration of His Glory

by Ern Baxter

A personal report on
Ern's recent time of
ministry in Great Britain.

(This is a condensation of an oral
report given to the local Body.)



We're not marching as lonely adventurers anymore; we're moving as an army. And until we get it together in all the various dimensions of our relationships—well, God's going to do His job with those who are together, and those who aren't are going to be left out.

One tragedy in Great Britain is that religious life is at a low ebb. In the national church attendance is alarming and they're having real financial troubles. In contrast, among those who are experiencing the mighty moving of God, the economic pressures are not an issue. I asked them last year, "What do you do about the inflation?"

They said, "Ignore it." And they're still ignoring it. All expenses are covered. They're getting money. They don't know where it's coming from, but they don't have sticky fingers, and they're investing it well and building the Kingdom of God.

Knowing where we were going and what we planned to do, we felt it was right that we should call all of the national leaders together near London and tell them what we felt God wanted to do—for their judgment and for their evaluation—because we felt that what we were going to do would affect the nation. So we called together about 120 committed men in leadership under Arthur Wallis and Bryn Jones from all over England, and we told them briefly what we planned to do. Now, the English people are not like the Americans. They are pretty staid and pretty conservative. They don't get too emotional because they've got the British "stiff upper lip" and the "see-it-through" attitude. So when they do get excited, you know it's genuine.

Also, you can't "con" them. You can't sell them a bill of goods. They've been around a bit longer than we have, and they are pretty wary of anybody coming over to try to sell them something. When I told them what I was planning to do, they didn't just accept it as a *fait accompli*. They said, "We'd like to talk about it." So I answered their questions and received what adjustment we felt was necessary.

These 120 men represent a deposit of God. In these men who came from all over England, I saw probably the finest, purest, most-gifted, well-informed body of leadership that I've seen in corporiety anywhere in the world. Now let me qualify that by making a proper equation. I don't think it's fair to equate America with Great Britain in terms of size; you have to equate Great Britain with California or Florida or New York—one of our larger states. And if we were to get all the committed men together in America, I suppose it would be pretty much the same.

These brothers in England are men who are being stretched in an aspect of their faith. It's my personal conviction—going back to the days in Finland after World War II—that it almost seems necessary for a people to feel an economic pinch before they can know spiritual power and revival. I'm not saying that

poverty is spirituality, but I am saying that when the judgments of God are in the earth, men learn righteousness.

There's something about these people. They'll tell you in their quiet way that they know their nation is "down the drain" apart from God. And then having said that, they'll tell you they're going to save their nation. They're saving souls, but they're really out to save a nation. They're taking the great commission seriously. They believe in discipling nations, and they intend to do it for theirs. And I believe they will succeed.

We came to the Kansas City conference and then hurried back to Great Britain where we walked right into a conference in Exeter with Arthur Wallis and Bryn Jones. It was held in a large tent, or "marquee," as they call it over there, with about 2,000 people in attendance. I would say it was a highly profitable, blessed meeting. On the last night our host had to return to the conference grounds to take care of some things, and when he came back home, he reported that at 12:30 a.m. people were still lined up about half a block waiting to get the tapes from that night's meeting.

I was very aware during this time of the special anointing God gave me. I don't usually get too thrilled with my own preaching. I don't know if any of the other brothers sit around listening to themselves. I don't. But as I heard my message being duplicated, I couldn't help but stop and listen. I was moved as I heard myself reading the Word. I was moved as once again I lived in the special anointing that I believe God gave me for that job. I don't have that same anointing now. We don't live in those special anointings. I can tell you about it, and as I do, I'll probably get as thrilled about it as you, yet I can't recapture it. I don't need it now. I needed it then and there.

I've come back from Great Britain celebrating the grace of God. I guess all of us think that we have something to offer. I don't think we've gotten rid of self-congratulation. We probably think we're fairly good preachers or fairly good students, or something. But when I got through that week, I came away knowing that this man was a pretty earthy vessel to handle that kind of gift. And I came away with a higher evaluation of the grace and goodness of God than I've ever had in my life.

I believe there's a key in that. If we can be to the praise and the glory of His grace, I believe He'll release an awful lot more among us than we've yet experienced. I'm afraid it wouldn't do for any of us to be too much of a miracle worker. It's difficult for us to see miracles and signs and wonders among us as something that is fairly commonplace because if we did—if we saw an angel—we'd immediately buy a brief case, have some cards made, and go out giving our testimony about how we saw an angel. I don't mean that unkindly, but that

“Daddy, wasn't it wonderful seeing all those gold angels with flames, flying across the room?”

“What angels?”

kind of attitude is in opposition to the way Jesus handled His miracle ministry. The Scripture tells us, “Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant . . .” (Phil. 2:5–7, NIV), taking the place of absolute submission to the Father. There was nothing in Him that wanted to take any of the glory. Everything He did, He did because the Father told Him to, and thus He could say, “Learn of me: for I am meek and lowly in heart” (Mt. 11:29).

LAYING THE GROUNDWORK

From Exeter we went up to Harrogate. That was the place we were heading for. Ruth and I knew it. We'd known it for a year, and we'd been preparing for it.

In coming to Harrogate we had asked all of the leaders to camp with their people as companies and as committed bodies. One man brought his entire church of 200 members! In many instances, whole committed bodies came so that all over the ground were committed bodies under their shepherds and their leaders. In each group there was a certain amount of autonomy; there was a certain amount of freedom. You'd find one group fasting for a day. They didn't ask any other group if they wanted to fast; they just felt God wanted them to fast. Another group would be doing something else. But there was a kind of flow through the entire campground.

There were others there, of course. There were people who were just starting to get interested. There were others coming in from the charismatic dimension, but in the main, the people camping there were in some kind of relationship.

Again, I found that as we moved from Monday, the first night, to Friday night, which I anticipated to be a call to commitment and action, it became very clear to me that we couldn't go into battle if we weren't rightly related to God. I found myself going back again to foundations. I found myself taking one entire service and saying, “Now look, if you're going to be in condition to do what we're going to do Friday night, your foundations have got to be strong. How's your

repentance? Your faith? Your baptism? The Holy Spirit? Are you walking in resurrection life and under the moral government of God?” That really started to clean house!

Incidentally, the praise was so intense that during the last night it reached an absolute roar. It started to do this about the third night, and it picked up. The exciting thing about that is, personally, I believe there are dimensions of worship we haven't gotten into yet. And there's something about that roar—it is like a waterfall. It's the voice of God, and it's also the voice of God's people according to the book of Revelation. I wasn't surprised to learn that many people were receiving the baptism of the Spirit during that time of praise. They were just coming through. It was commonplace.

Also, they had a swimming pool on the grounds and for two and a half days it was the most beautiful sight. It was almost like the tribe of Dan coming to get all its people straightened around. And then up came the tribe of Benjamin. They would come from the campgrounds by their groups, and they would baptize any of their people that hadn't been baptized, along with any that had been converted from their geographical area. We would not baptize anyone who wasn't coming to be submitted to an authority. That is, we wouldn't baptize an Anglican who was there just by chance. But anybody who could come under an authority, we baptized. For two and a half days the waters were being stirred. In fact, the last morning after the camp was over, they were still baptizing a few latecomers.

WITH SIGNS CONFIRMING

About the second or third night, after I'd finished speaking, I sat down for just a few minutes before leaving. I felt impressed to pray, and as I did, something happened that has happened to me several times lately—especially over there. I started to pray out of my spirit but not out of my head. Most of my praying is a combination, but this just came right out. I prayed like this: “God, let something supernatural happen on this campground tonight that will be a demonstration of Your glory.” I had no idea what I was asking for, but I knew it was God. I slipped over to one of the leaders and told him what I'd done. I said, “We're not going to tell the

audience because that sets up the power of suggestion. I just want you brothers to know that I've prayed this way."

About 2:30 that morning, beautiful choir music was heard coming from the congregation hall which seats 10,000 people. The unique thing was—there was no one in the congregation hall at the time! Now it wasn't one or two people who heard it—the whole camp heard it! And it wasn't only the whole camp that heard it: the neighborhood heard it! And they protested, "Now we don't mind you people singing until midnight, but 2:30 in the morning is a bit ridiculous." How could we say to these people, "We weren't there?"

This continued. There was a nightly angelic concert. And then other supernatural events started to happen all through the grounds. We're documenting all of this, but what I'm saying to you, I'm just saying out of memory because I don't have all the details. There were 750 children in the children's group with two very fine men over them—Hugh Thompson and Mike Stevens. Hugh Thompson is a man of great competence in God, and his little boy said to him after one of the meetings, "Daddy, wasn't it wonderful seeing all those gold angels with flames, flying across the room?"

Hugh said, "What angels?"

The child said, "Daddy, didn't you see them?"

He was telling us later, "I was the man of power; I was the leader, but here's my kid seeing angels and I didn't see any angels!"

By the way, I didn't see any either, but it reminded me of H.A. Baker and others who, when they started to experience breakthroughs on a national scale, discovered that it started with little children.

I couldn't help thinking that at the moment of Israel's apostasy when Jesus went into the temple for the last time, the bearded rabbis were demanding that Jesus show them His ordination papers while the little children were crying, "Hosanna." And I thought of Great Britain where so many religious people can't understand the glorious things God is doing, and the little children are seeing angels.

A book by seven leading Anglican clergymen had just come out over there attacking the virgin birth. I thought, "For a people who apparently need God and His divine revelation so desperately, the attack seemed to indicate an insensitivity to the real needs of the people. They didn't need attacks on the faith; they needed declarations of the faith. While *they* are attacking the virgin birth, little *children* are seeing *angels*." It's a matter of faith. If you want to get heady and intellectual and discuss the biological impossibility of the virgin birth, you go right ahead. I'd rather see angels!

On the last night, a little boy got lost, and they were organizing a group of men to go out and hunt for him. About the time they were going out the door the little

boy walked in, all smiles. They said, "Where were you?"

He said, "I was lost."

"Well," they said, "how did you get here?"

The child said, "A kind ghost brought me, but he's gone now."

We spent three days with the leaders evaluating the meetings. The brothers whose children had seen the angels are men in the top echelon of leadership. They said that they had talked to these children again and again, but they couldn't budge them. They know what they saw. Three and four children at a time saw them. Three girls saw an angel enveloped in light—dancing. There were some thirty sightings of angels all together.

Now I don't want to say, "I told you so," but for the last two years I've been saying that if we are living in the time of the end, the Bible says God is going to send forth His angels to do a whole lot of things. And I've been saying we're going to start to see angels. So this is a great confirmation of my own faith, and in a very real sense, a great confirmation to the possibility that we're actually living in the time of the end. And if that's the time we're living in, a lot of exciting things are due to happen.

Shortly before we left, we found out about a man and his little boy who had come to the camp. When they went back home to Leicester they were talking to a couple of friends—a man and wife who were unbelievers. The couple asked how it had gone at the meetings. The father was trying to explain and share rather delicately when his little boy said, "Tell 'em about the angels, Daddy."

The father said, "They wouldn't understand, son."

But the man said, "Oh, I think we would. Tell us about the angels."

So he started to tell them about the angels. And then he told them what we had done on the last night—which I'm going to tell you about in a minute. The unbelieving couple said that as they were driving into the city of Leicester that night, there had appeared over the city a flaming cross right at the time that we, as a host of people under leadership, were taking authority over the prince of Great Britain.

Another remarkable thing was when Bryn Jones, who's not a very excitable fellow, came to me and said, "Ern, look at this. We have never had UFO sightings in this area. There have been sightings in other areas, but we've never had them here." But there, in bold type in the Bradford paper, which is adjacent to Harrogate, were reports of UFO sightings.

Now I've made this subject a study through the years, having seen at one time a phenomenon in Arizona myself. I've been interested in it in a purely objective way. I don't have any opinions about it, but I've read enough about UFO sightings to know that they invariably involve some mechanical reference. "They look

like this They've got lights flashing They look like saucers" There's always a mechanical factor in it.

I said, "Let me read those." And as I read those reports, all those people saw were flames of fire and gold in the sky. There wasn't anything mechanical to it. Now, I'm satisfied that they were seeing angels manifesting in that entire area. I believe that entire area was literally, and I use the expression respectfully, *infested with angels*.

Because of the singing in the middle of the night and the complaints of the neighbors, it looked a little bad for us.

The Harrogate show grounds and Harrogate itself is the place where all the upper-class people, including kings and queens, dukes and duchesses, have come through the years (and when you say "years" over there, you're talking in terms of centuries). They came to the beauty of Harrogate. It's a very beautiful place. And the Queen had just been there to see the horse show—before the "King" arrived! I'll tell you, angels sure have horses beat a long way! But we were concerned because it looked like the protests of the neighborhood would militate against our getting the grounds next year, and there are no grounds in northern England comparable to it.

So we were praying about it because we not only wanted the grounds for next year, but we were going to propose to the board of Harrogate show grounds that they add 3,000 seats to the show building, which would then seat 14,000 people.

It looked like the angels had gotten us in trouble, but we trusted God. Well, a retired major from the army who lives and has influence in Harrogate wrote a letter voluntarily to the board of the Harrogate show grounds. He said, "I understand that some of my neighbors are upset with the singing that's coming from the grounds at night. First, let me say we've never had a better-behaved bunch of people in that show ground in my living memory. And as far as the singing in the middle of the night is concerned, I enjoy it very much. I think it's really sweet." That letter did the trick. We not only have the show grounds for next year, but they're going to put in 3,000 extra seats.

We also saw God working in mighty ways to bring in the unconverted. One night they were taking an offering for the poor. The offerings were running around 2500 pounds a night, and that's a lot for over there. An unbeliever had come with his wife that night to the meeting. He had come half disgruntled because she wanted him to, and half under conviction because God wanted him to. As they were taking the offering for the poor, the basket came down by him and he looked and saw that some man had dropped in his gold watch. He looked at the watch and he said, "This is real!" Immediately he repented and began to talk in tongues, and the next morning we baptized him.

THE CLIMAX TO THE CONFERENCE

This all was a time of preparation leading up to Friday night. Through the ministry of the Word, which really came out of plurality because we constantly met as leaders before the services to go over everything, I believe we covered all the ground. We covered the area: "Are you personally right with God?" Then we dealt with it community-wise. "Are you right with your neighbor? Are you right with your family?" We did all that because the leaders knew that what we were going to do Friday night would be maximized or minimized by the state of the people of God. So we let it be known in the camp that everybody was to get ready for Friday night. I don't want to be irreverent, but it was almost like the Lord telling Israel how to prepare for His coming down among them. They were all moving toward Friday night.

I think if ever there was a number of people that size ready to do a job, it was that people. They'd go back from the meetings under their shepherds, and they would have Bible studies and talks, and they'd pray and minister to one another. It was like having a hundred meetings going on in the context of a large conference.

When the last night came, we met an hour early as leaders to talk. One of the leaders is a retired army major, and as I sat there and started to outline and list what I wanted, this major smiled and said, "Ern, I've sat in plenty of military officer's strategy meetings, and this isn't any different than a group of military officers getting ready to go into a battle. The only difference is I like this kind of warfare."

When we went into that meeting, we knew what we were going to do. Before Ruth and I left our hotel, we got down to pray, and God seemed to say to me, "As Michael and Gabriel helped Daniel, so the angels this night will help you." As I began to minister about taking the strong man, there was a dynamic content of God there that I really can't describe to you. I shared that we were not now just going out to hand out tracts and save

Just Around the Corner

In Romans 11:22, the Apostle Paul exhorts us to "Behold the goodness and severity of God." In next month's issue, we will do just that, as Ern Baxter and Derek Prince write about God's wrath and judgment and Charles Simpson shares about the covenant love of God. In addition, the January *New Wine* will carry an article by Jim Croft on how Christians should relate to the dealings of God.

souls one by one (not that we were going to stop doing that), but that as the redeemed community, our responsibility was to light the world and to salt the earth and to exercise spiritual authority. I told them that the leaders in the redeemed community were more influential in that city than even the aldermen who were elected by unregenerate votes; that by spiritual weaponry and authority the redeemed community under its leadership should be able to alter legislation, change the life of the city, change the course of history.

Well, these people were ready to go. By the time we got through speaking, they had cleared the platform of all the musicians and on the platform were the lead brothers—the top echelon of leadership in England. They came together and we linked our arms—this great host linked arms—and I have never felt such an anointing as came out of that kind of plurality. I came against the prince of Great Britain to break his power that we might spoil his goods. And the cry of triumph that went up after that was something that I'd not seen ever before. You talk about victory! There was no fear; there was just a consciousness and a confidence that the evil power over Great Britain had been broken.

As the men started to go home to their various commitments and communities, in almost every case there were people waiting, wanting to know how to get converted, how to receive the Holy Ghost, how to be delivered. They were *waiting for them*. There were people waiting at the dungeon doors just for somebody to pull the door open and let them out. It was like God was giving a token that the power of the prince of Great Britain had been broken. When I left, it was still going on.

THE MINISTRY IN SCOTLAND

Now I thought that was the end. I thought, "Well, we've come over to do this." I had another conference in Hove near Brighton and another conference up in Edinburgh, Scotland, but I thought these would be kind of anticlimactic.

We went down to Hove where we were expecting two or three hundred. Well, we had 1300 and some tremendous ministry there.

Then we went up to Edinburgh. When we got to Edinburgh, the fellow sponsoring the conference was already a little frightened because he was a denominationalist. The first two or three days were a bit edgy, but about the fourth day it began to break. The next to the last night I had another one of those strange things happen to me. All through the message I felt God nudging me in one direction. I sensed a spiritual thrust to speak with vehemence into the spiritual condition in Scotland. It seemed to be one of those anointed "outbursts" which was responded to by the audience in the form of a congregational outcry to God for a

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visitation of spiritual power to that nation.

The next night, the church was filled and the Word of God received with a deep awareness that something was transpiring which was larger than the confines of the building. I can hardly wait to go back next year because I'm a Scot.

Let me share a story that happened before the Dales Bible Week in Harrogate. In June we had two days in Glasgow, Scotland with a young minister. Now I didn't have any idea who he was. The trip had been arranged for us, and when Ruth and I arrived, we were driven to a Presbyterian church where I met this young Presbyterian minister. Now it was one of the few hot nights that we had. Last year it was 106 degrees, so Ruth and I took 106 degree clothing over this year and almost froze to death.

Anyway, it was a very warm night and when I walked in, he had his clericals on but no jacket. I was carrying my jacket and he said, "You'll not need that," and hung it up in the closet. I thought, "I don't know if I want to go into a Presbyterian pulpit in shirt sleeves. He at least has a clerical collar!" But he assured me that it would be all right. And it was. We had one tremendous meeting. The second night was even better, and as he followed me

off the platform he said, "We've never heard this before! You've got to come back! We'll get a marquee. We'll do this; we'll do that."

Well, when the time came for the Dales Bible Week at Harrogate, Ruth and I both felt this young Scottish minister and his wife should be there. I said to the coordinator of the conference, "I want that Scottish fellow to come down."

He said, "I'll phone him." When he phoned, he said he couldn't come because he'd already taken his vacation and he had no money.

We told him, "You never mind the money. If you can get permission from your elders, come on down." Well, a miracle happened in his own life to start him off. He needed 60 pounds to come down from Glasgow to Harrogate. By the time he was ready to go, various people had come to him and handed him 96 pounds, each of them saying, "We feel you ought to go down to the Dales Bible Week." So he and his wife came down.

Well, he came unglued; but the beautiful thing was that his wife, who had tended to be rather reserved, came unglued too. Up in Glasgow I had gotten a polite handshake from her, but at the Dales when she hugged me, I couldn't believe that it was the same woman. Ruth said, "That girl is absolutely transformed."

The first Sunday night after they returned home, the leader of the conference phoned him and said, "How did you get along?"

His reply was enthusiastic as he told of one of his leading elders receiving the baptism in his car during the week he was in Harrogate, and the first Sunday morning back in his church, nine had received the baptism in the Spirit. He was filled with holy enthusiasm and he was looking forward to a conference we plan in Glasgow next year.

I want you to pray for these people. I've never come away from a nation still carrying it on my heart like I've come away from Scotland and England. The last night we were in Edinburgh, the minister's wife came in. Her husband was busy with a group of his elders, and she sat down in front of Ruth and me and said, "It's wonderful, but I'm frightened." And I knew what she meant.

Some of us who have been trusting God outside of denominational attachment for years have forgotten what it means to suddenly realize that all you've got is God. That may sound odd, but if you're well into a movement or denomination and suddenly . . . Well, this couple had no alternative; it was very clear that they had to leave. As this minister's wife opened up her heart, Ruth took her in her arms and really ministered love to her, and we ministered love to both of them after the meeting and told them that the brothers in England would be up to support them. In fact, they've already appointed brothers to go up and minister

life and strength into Scotland.

When we got back to have our final evaluation meetings with the leaders, they said that already people were phoning from all over Scotland and some from Wales saying, "We don't know what's going on, but we want to get in on it."

SEEING OUR RESPONSIBILITY

It's my sincere belief that God did something this summer in England and Scotland. I believe all of that was a manifestation of God's intention to confirm His Word that Jesus Christ is Lord and that He's not going to take any back-chat any longer. I believe governments are going to be increasingly in trouble because God is on their case. Jesus Christ the Lord is calling them to account, and I believe you're going to see government after government in trouble. Now that puts a tremendous burden on us. If we, as the redeemed community, cannot put it together and offer them an alternative, it will be the greatest cosmic failure of all eternal history. But I think we're going to put it together.

I'd just like to end by noting four things by way of evaluation. I don't know how much this will relate to you, but I know this relates to them.

(1) **Restoration:** God is not renewing; God is restoring. I know that raises the blood pressure for some people, but I don't believe God's going to renew a whole lot of old things. I believe He's bringing into being a brand new thing. It's not unrelated to the past, but it's a brand new thing. I believe that the coming restoration is based on strong foundations. I believe God is taking us back again and again to the matter of personal foundations and corporate foundations and building according to God. For "except the Lord build the house, they labor in vain that build" (Ps. 127:1).

I think there is a restoration of the supernatural not only in the apostolic planting of churches in virgin territory, but also of the gifts of the Spirit in the redeemed community—not primarily for the redeemed community itself, but as the supernatural dynamic for outreach to touch the world around us.

I'm 100% for relationship and commitment and submission and shepherding, but I think that if we become so introverted that we don't realize the intensity of our relationship is for the purpose of being able to go out shoulder to shoulder to lay hands on the world and heal them, cast their demons out, deliver them, set them free, then we've missed the real plan of God. So I believe that in restoration there must be a restoration of foundations and a return to the supernatural as the norm.

(2) **Covenant Commitment:** I believe that there has to be covenant commitment. The only two places Ruth and I ran into problems on our England trip was where

we had gone at the behest of the brothers who asked us if we'd mind going even though they were not committed people. Both places we had problems.

I don't believe that you can enter into marriage saying, "Now look, I'm going to spend most of my time with you. But there may be a few times when I'd like to date somebody else." I don't think either a man or woman would sign that kind of covenant.

I believe we also must recognize that covenant commitment is basic to taking Zion. David would not receive men who would not enter into commitment with him in covenant. They had to be able to say to David, "Our heart is as your heart." And they said it by the Spirit of God. It was only when David brought the nation into covenant at Hebron that he was able to go up and put the Jebusites off the heights of Zion and establish the city of God.

I believe that I saw in Great Britain an intensity of relationship functioning on a level that made it possible for God to do what He did.

(3) **Spiritual Warfare:** Through recent experiences I have a new respect for Satan. I haven't reverted to any of the flippant, frivolous references to Satan that I'm afraid I was guilty of using in the past. Satan is a very powerful created being who was once the head angel under God. By pride he fell. And in the permissive will of God, for many reasons—one of which is to make you and me dependent on God's power to deal with all of his minions—you and I cannot laugh him off.

He is a well-organized power. His kingdom is well organized. Jesus paid him a compliment when He said Satan wouldn't cast out his own because a kingdom divided against itself will fall. Satan's not that stupid.

I believe that we've got to recognize that you and I individually cannot handle the corporate kingdom of Satan. On a one-to-one basis every believer can handle a demon, but when it comes to a kingdom-to-kingdom basis, we're only going to take on his kingdom as a kingdom ourselves. In fact, I have run across a few stories in the last few months where people felt strong enough to take over powers bigger than themselves and almost got killed. The Bible says, "Two are better than one." Don't go playing hero.

I will not personally come against one of the deputies of Satan. I am not that stupid. I did it once and almost got killed myself. I think God let me learn that lesson. When we take on a principality or power, we'd better have our armor on; we'd better have our heart right; we'd better have the right shoes on our feet. And that isn't just individuals; that's corporately because all the pronouns in Ephesians 6 are plural pronouns.

Our problems in America and in the world are not basically human problems. They are problems that are manipulated by satanic powers, and if the redeemed community will become the mature man in the earth

and will start to deal with them corporate-to-corporate, we will emerge victorious.

Furthermore, the one thing I said to the men as I left England was this: "Brothers, I believe we had a tremendous meeting in Harrogate. But when Jesus met Satan in the wilderness and defeated him, Satan departed for a *little season*. This warfare is unceasing. I want you to go back to your responsibilities and realize that he's going to confront you. But based on what we did at Harrogate, as a responsible representation of the redeemed community in Great Britain, let us believe his power has been broken. But let us continue warfare with his deputies and his underlings and the demons that are holding men enthralled. Let's start to believe that we can spoil his goods. Take Bath, take Exeter, take Brighton, take every town. Don't think in terms of getting a little bigger congregation; think in terms of bringing God's government into your community."

(4) **Victory Oriented:** Finally, we need to be victory oriented. Do you know what I mean by that? I am not interested in the fact that when we left England, all the bakers in England were going on strike. I'm not interested in the fact that there were riots in the streets. It was just like all hell broke loose. Even though that's to be expected, I am not interested in a pessimist orientation. I believe that Jesus Christ must reign until He's made His enemies His footstool. It is God's purpose to have the scepter, or rod, of His authority go out of Zion.

Now you can't spiritualize Zion in one place and naturalize it in another. If we have come to Mt. Zion and Mt. Zion is the symbol of the redeemed community, then the scepter of God's reigning power is to come from us. You've got to expand your vision. You've got to change your mind and your perspective and start to think victoriously because the destiny of the nations is with you. The responsibility for God's plan for the world lies in our hands. We're the people and we're His Body. Hallelujah! 🙌

Day of Prayer and Fasting

At the Chicago Summit Conference in September 1975, national Christian leaders established the first Friday of each month as a day of united prayer and fasting for all Christians in America.

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **December 2.**